

N<sup>o</sup> 19

The Case of the Pretender stated, and our  
Duty on that Occasion.

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IN A  
**SERMON**  
PREACH'D at the  
**PARISH-CHURCH**  
OF  
**St. Nicholas Coleabby,**

On Sunday March 21. 1707-8.

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The City of Los Angeles  
A City of Many Facets

A N I

# СЕЯМОН

ПРЕДСДИЛІСІ

ПАРИЗІЧУРОН



СЕ ВІДЕОВА СОЛДАТКА

Он сім'я відмінної

ЯКОСЕПН ГАННЕЛ МА

Більшість з цих Твоїх Книжок є зі  
Союзом відмінної якості

А О В О Г М :

Сім'я відмінної якості  
Союзом відмінної якості

# P R E F A C E.

**T**HAT this Sermon is Publish'd when the Attempt that was the occasion of Preaching it is now known to be happily frustrated, will, I hope, be allow'd for undoubt'd Proof, that it was not at first intended to appear in Print. As I have not the Vility to expect to gain Applause from the Publick by any Performance of this kind, so much less can it be imagin'd that this hasty and unaccurate Composition, drawn up for the use of a private Congregation, should be Publish'd with such Expectations. Indeed nothing could induce my self with me to take this Method, but that I could not but conceive it necessary in my own Defence against the Censures of some, who were pleas'd to speak very freely of it.

I was no great surprize to hear of their Resentments, and upon the best Examination I could make, saw nothing in my Notes that shoud be the just Foundation of them. And for fear I might be too partial to myself, I resolv'd to communicate them to my Friends, and they were of opinion that I was treated hardly, and that some great Mistake of the Sense of what I had spoken, must have been the Original of Peoples Anger, and Exceptions against me on this occasion. Therefore after much Uneasiness and frequent Deliberation, it seem'd most advisable to afford them the Opportunity of reading and considering the whole Discourse, which perhaps may be a Means of abating their Displeasure for Preaching it.

The Subject is what I apprehended it was my Duty to insist upon at that juncture of our Affairs, when an Invasion was attempted of our native Country, in behalf of the pretended Right of a single Person, and that Right often con-

demnd.

## P R E F A C E.

deem'd by our Laws, and founded upon a Birth which has all the Marks of Deceit and Forgery, and so is most improper to support a Claim of this important Consequence.

*'Tis strange that where the Common Welfare of our Country is concerned, where the Lawyer and Captain of that Country, and for ought that has hitherto appear'd the Truth of Things are all on a Man's side, he should yet incur offence and disgrace by endeavouring to organize those Nations, which will dispose us naturally to join in the sum of the present Government, with its most implacable adherents.*

If under the first Head there be found particular & general  
propositions which may seem to have an general, I desire they  
may be interrogated by the Committee who have made other  
Sentences, and by the Meaning of the whole Argument to  
which they belong. This I change as necessary, to be suggest-  
ed, in order to prevent Men, imagining themselves in error  
in the arguments, because they can not produce (as they  
suppose) Objections to some Paragraphs, that are used in the  
Confirmation of it. But if the Point in the main be proved  
true, it will be sufficient for my Purpose, that in particular  
Places, I may be under the Misgivings of differing in  
my Sentiments from other People, and because even I inde-  
pendently of what others may say, had I the right to call  
any one of my Countrymen, and to the rest of the  
World, he has (without doing any wrong to me) to believe  
he was in error, or suspicion that he was so, maintained  
by such a body of people, but without any examination  
of his own mind, or without any addition of new & better

Worshipper of a single Person, who did not  
know any other God.

A SERMON

A

# SERMON

PREACH'D at the

## PARISH-CHURCH

OF  
St. Nicholas Coleabby,

On Sunday March 21. 1703.

*King I. 5. and sooth who  
Then Adonijah the Son of Haggith exaltes him  
self, saying, I will be King: And he prepared  
him Chariots, and Horsemen, and fifty Men to  
run before him.*

*I* am diverted from what I design'd should be  
the Subject of my Discourse at this time, by  
some Extraordinary Circumstances of the Pub-  
lick Affairs, which deserve our Observation,  
and call for our most heedful Attention. And not  
for our Attention only, but they require a Firmness  
and

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and Bravery of Mind, that shall oblige us to make good our Parts, and discharge the Duty of Faithful and Obedient Subjects, when Occasions are presented for the Trial of our Loyalty. This perhaps may be thought an improper Argument to be handled here; but the present Fortune of Affairs makes it not unseasonable; nor the less seasonable neither, because we may seem secure from any bad Consequences: For tho' the Storm blow over, and the Attempts of our Enemies are successless, there is this Reflection ought to be drawn from so remarkable an Occurrence, That it will be wise to improve the Hint our Adversaries have afforded us, to the strengthening our Zeal for the Protestant Cause and Interest, which are boldly attack'd, and to the raising in us a just Abhorrence and Indignation of those Men, and of the Principles of those Men, who come with their full Force and Fury to destroy us. Our Minds war'd with such ~~diffidence~~<sup>confidence</sup> we shall be able to maintain our Posts, and acquit our selves with Credit and Honour, whenever upon any future avaricious Pretences our Enemies shall dare to provoke us. Their only Hopes are from Treachery and Stratagem; they would bring Men over to their Party by subtle Innuendos. But if we were duly aware of the Wickedness of their Designs, and the fatal Effects that must inevitably ensue upon the Accomplishment of them, this would be a most certain and to preserve us steady and sincere, and to encourage us in that Resistance and Opposition, which by all the Motives of Duty and Interest are recommended to our Practice on all such Emergencies. The Project that is now on foot to introduce Popery and Tyranny into these beloved Kingdoms, that have formerly groan'd enough under the Burthen of them, is the

the Title of a Shameful Impudent Prince, to the Crown; and this is what I propose to consider from the Words of the Text relating to *Adonijah*: *Then Adonijah the Son of Haggith exalted himself; saying, I will be King: like him was he in Chariots, and Horsemen, and fifty Men at arms before him.* It cannot be expected that this History of *Adonijah's* Pretensions should agree in every Particular with those of any other Person; nor shall I be ambitious of forcing the Parallel further than the plain naked Truth will carry it. Towards the decline of the famous King *David*, it came naturally to be consider'd who should succeed him in the Kingdom of *Israel*. And there were two of the King's Sons that put in their Claim: *Adonijah* the elder Son by *Haggith*, and *Solomon* the younger Son by *Bathsheba*. As for *Adonijah*, when he saw that his Father lay sick and helpless, He laid his Train informs us, with que more Circumstances, and the young King still beding. And accordingly he prepar'd himself both for Defence and State, the *Chariots* and *Horsemen* were Warlike Preparations for his own Defence and Support against all Opposers; and the fifty Men whom he had before him were for State and Magnificence, that he might not seem to take the name of King, alwaighout making a Figure in the World in some degree suitable to that high Chamfer or Title during the Reign of his own Father, which if he had been particularly endeavouring, and render'd himself, giving him always such liberty that he was not able in the least to control him, during the Reign of his adulterous and treacherous Father, *Adonijah* advanced his Pretensions to the Crown. And being at the head of a numerous godly Company of great Reputation and Reputation with the People, or else perhaps merely a Man of Presence, did meet him immediately with some

Abettors, whereof *Josab*, the Son of *Zerubbabel*, and *Abiathar* the Priest were chief. But the other Great Men, as *Zadok* the Priest, and *Nathan* the Prophet, persisted in their Duty and Allegiance to the good old King, and thought it dishonourable in this last Extremity to desert him. For *Adonijah's* hasty Proceedings were a direct Rebellion against his Father *David*, tho' intended for no more but to secure him the Succession upon a Dearth; which was expected to be very soon: So this forward young Prince set out, concerting all his Measures with the Advice of his two trusty Friends, *Josab* and *Abiathar*. At the 9th v. we find him making an Entertainment, to which none were invited but those of his Party, nor that they had Hopes of bringing over to it. But *Nathan the Prophet*, and *Bedaaiah*, and the Mighty Men, and *Solomon* his Brother, he call'd in, there being no probability of engaging them in the Enterprise, &c. &c. *Nathan* took particular notice of this Meeting of the Rebels, and represented it to *Bethsabea*, *Solomon's* Mother, as injurious to the Claim of her Son, and threatening both their Lives, if the Rebellion should prove prosperous. Upon which he advised her by all means to lay the matter before the King, and beg his Directions in it, and Promises which to second her himself. And being introduc'd to the King, she gave him a very particular Account of the posture of Affairs; she told him that the People of *Israel* had so entire an Affection for him, that they would readily accept as King whom he should nominate to fill the Throne after him. That he had declar'd it his Royal Pleasure that *Solomon* should be his Successor. But that notwithstanding these Assurances, *Adonijah* had usurp'd the Supreme Authority, and Reign'd as King. And whilst she was.

was yet speaking, comes *Achias* the Prophet, a Person in whom it seems the King had an entire Trust and Confidence. He confirm'd the News of *Adonijah's* Usurpation. And *David* to prevent all Suspicion that it was done by his secret Encouragement, puts his former Promise in strict Execution, and orders that *Solomon* should be anointed King immediately. This gave universal Satisfaction; and *Adonijah* the Pretender, with his Adherents, finding that they were unable to gain their Point, submitted to King *Solomon's* Mercy, and promis'd to make no Resistance, nor to disturb the quiet of his Reign. But I shall not think I have given you the full History of this famous Event, till I have brought in *John* to the untimely and unlamented Death of *Adonijah*, which is set down at large in the following Chapter. *Abishag* the *Shunamite*, the particular Favourite of King *David* in his old Age, who is what *Adonijah* ask'd as a Book from *Solomon*, which he refused; the Boldness of the Request so heinously, that he caus'd him to be put to Death for it. And here ended the Rebellion and Usurpation of the Son of *Haggith*, with his Life. From this Account it will appear that the Pretensions of *Adonijah* did not want all colour of Reason and Equity to support them; he was as much the King's Son as *Solomon*, and by Birth the elder Son. And in that the Case is different from ours. *Adonijah* was known to be the Son of *Haggith*, and known to be the Natural Issue of *David*; but whose Son our Pretender was, we know not; only we know he was not the King's, nor of the Royal Family. But thinking Advantages on *Adonijah's* side, we find him recorded in Scripture as a Rebel and Usurper. And what then must they be, who have nothing to plead in their behalf, nothing whereon

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The Evidence to prove the Birth of the Pretender  
a forged and spurious Birth. And in order to obviate  
some Objections, might observe, that were  
we to suppose his birth to be forged, notwithstanding  
the evidence of Scarceneys, we must have  
over 200 years past, when he was born. And upon  
such a supposition, it would be hard to say that

at

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of the same Witness. That Men should not expect more Testimonies and Proofs of this matter, than the Nature of it will allow. Tis a Point, that at the utmost, the Truth of it, is capable of being attested, but by an inconsiderable number of People, and all the rest must depend upon Trust and Hear-say, if they will come to any Judgment, one way or other, about the Fact. There's also a Rule, that this Remark may serve for, since the Nature of the Fact is such, that there could be possibly but few Authentick and Eye-Witnesses of it, it is reasonable to require two Qualifications in these Witnesses. 1. That they be Impartial and Unbiassed Persons. And 2. That they are Unanimous, and agreeable in their Reports. These seem to be necessary Qualifications, specially in such a Case as shall be made of the Death of Mr. Hastings. So where the number of Witnesses is so few, they ought to be exactly qualified. If they be not Impartial and Unbiassed Persons, it might be suspicious that they were ~~not~~ <sup>not</sup> labor'd for the purpose, which would not be so easily believ'd of a greater Number. And if they're not Unanimous, and agreeable in their Reports, that seems to be more liable to Suspicion in this Case, where the Witnesses can be but few, and the thing ought to be apparent to their Senses, than in any other. But it may be thought, that the Fact being capable of but few Authentick Witnesses, we should be satisfy'd with those few. That I own we ought to be, if those Witnesses have the Qualifications I mention'd; but if they are defective in either of these Points that ought to pass for good Evidence, that the Fact attested only by those un-qualify'd

qualitie of Witnesses, if it be a secret that hold. And we may fairly require, when the Evidence must come from so few Hands, the Conveyance should be more particularly firm, and the usual Qualifications extraordinary, to supply the want of others. Authority to speak for it. And therefore that a Fact, admitting of but few Witnesses should be attested by such as have all the Signs of Suspicion in them, and by none besides; this amounts to the highest Probability, that the Fact is all and incomparably testify'd, as wrong; which Probability is much strengthen'd, if the Fact be of great and weighty Importance. It is unconceivable that those who are nearly interested that such a Fact be believ'd, should make no better provision to prove it, so Whene'er Matter is transacted openly, and is expect'd, and comes gradually, there's no need to be at this Care for attesting it. But where it is a private Matter, and comes suddenly, and unexpected, and lastly, where there was a Purpose of Deception in position before hand, in these Circumstances, to find an important Matter loosely and insufficiently attested, is a certain and invincible Argument that that Matter must be false. b'ysild ylles oled for blnow  
Another thing to be premis'd is, That the then Authority of the Kingdom was the Contriver and Manager of this Scene, and studi'd all they could to give a colour to it. This unhappily prev'd us of the Advantage of several means that might, and no doubt would, have been us'd for the Discovery of it. And this should satisfy all Impartial Men, tho' the Evidence be not so positive and plain as could be wish'd; if it be but tolerable, that's all that can be desir'd in such a Case, where the Supreme Authority of the Nation us'd all their Arts and

and Policy to suppress it. Indeed it is owing to the particular Providence of Heaven, that we are able to give any sure Account of this Imposture, and that we can by any good Tokens make it appear that the Birth of the Pretender is forg'd and spurious, which is what I come now to prove. It has obtain'd as a general Practice in Hereditary Kingdoms, that the Prince's Birth should be publick to Persons of the chief Rank and Character, that so there might be no Cause of doubting his Title. And at the time that this Pretender was Born, there was the greatest need of this publick Satisfaction, because it was commonly talk'd, and as commonly believ'd, that the Bigotry of the Jesuits would contrive some Cheat to supply the unkindness of Nature, and secure the Possession of the Throne to a Popish Heir. And 'tis too well known to be repeated (and the Repetition I fear would be grievous), that they had a great Ascendancy over the King, and could manage his good-natur'd Easiness to their own Purposes. From them the Project caine, who could not bear the thought of a Protestant Successor; and yet had no way of avoiding it, but by forcing the Queen to have a Son against the Rules and Course of Nature, and in a manner most unpresidened. To favour this Design, the Protestants are discontenanc'd from appearing at Court, and the Princes and her Friends were sent into the Country, upon one frivolous Occasion or other. And thus having got the Power into their Hands, and no Enemy near to watch them, they must be sorry Politicians indeed, that could not call some body Prince of Wales, when they saw their Affairs ruin'd, and their Hopes entirely extinct without that Title. This therefore was the Original of the Pretender; or else

what should be the Reason that none but Papists should be privy to his Birth, and that the Protestants must be cashier'd and banish'd from the Palace, in order to make room for his Reception? In a point of this tender Naturt and important Consequence, those of the Reform'd Religion were certainly the most sufficient, and most unprejudic'd Witnesses; And if the dark Intrigue would have bore their view, it was the Wisdom of the new Prince's Friends to expose it to them, and make them acquainted with the whole Conduct of it. For their Authority, who could have no Interest to promote by it, would have weigh'd with all considering Men, and added Strength to the Cause. But it looks as suspicious as can be, that they, who it might be suppos'd, would search more narrowly into the Truth of Things, should be remov'd, and deny'd the Opportunities of knowing them. And therefore just Exceptions are to be made to the witnessess they produce; who, as being Parties concern'd, may not have been brought to confess what would make against them. But their Evidence may perhaps be require'd to stand, till some other as creditable shall appear to contradict it. To that I answer, that nothing can be more absurd, or more unsafe, than first to refuse us the Opportunity of bringing Evidence; and then to accuse us for the want of it. If Protestants had been permitted free access to Court; had they been call'd in as Witnesses of the Birth, and allow'd the Liberty of examining into it, it would have been a fair Presumption that the Birth was true; if they, who were allow'd this Freedom, could have found no Objection to it; nay, if they could not have contradicted it. But none but the Jesuits Friends were let into the Plot; it was con-

complot'd studiously from all others. And for fear, when Matters became ripe for the Execution of this Project, some unlucky Accident and Mismanagement shoud have betray'd the Credit of it, Ways were found out to secure the Court entirely to themselves, and all the too free and inquisitive Enquirers were dismiss'd Attendance on it. Now in this state of Affairs, What other Evidence can be expected? What other Evidence is possible, besides that of the Concurrence of many odd and improbable Circumstances, which we seem to be supply'd with in great abundance? By the Rules of judging in this Case, it cannot be difficult to prove the Birth of the Pretender Spurious; for no Birth of this Nature, when question'd, ought to be thought otherwise, till the Authority of sufficient and impartial Witnesses has establish'd it. But they can produce no such Witnesses, and would allow none; and therefore it is plain at least that they cannot prove it true; and because they cannot do that, it is a strong Presumption that it is false, since a thing of this Importance, if it were real, would not have been stopt the Testimony of such habl'd and uninterested Persons as shoud make it credible. 'Tis fare there were Apprehensions of Imprisoning before, and could that be the way to remove those apprehensions, and give satisfaction to the Suspicion, that all shoud be imagin'd by Men of one side, whose Interest it was to believe it true, whilst all others were at a distance? It would have been much the honestier part to have suffer'd the Sdphelous and Desirous to examine freely into the Fact, and give in all occasions of Information concerning it. But that could not be allow'd, since their Enes would have been absolutely frustrated by 10nd this prompte via to take, as they con-

seiv'd, the safer (but certainly the more suspicio-  
us Method) by excluding all such from being Wit-  
nesses to the execution of the Design, who, they  
were well assur'd, were no Friends to it. To find  
an Affair so important, and whereon so much  
depended, able to be prov'd by no Evidence, but  
that of the Contrivers, and Promoters of it, can  
admit of no fair Construction but this, that it was  
forg'd and deceitful, and kept from the Light, that  
no Discovery might be made to prejudice it. Thus  
the Birth of this Pretender appears Spurious, and  
contriv'd by the fruitful Invention of the Jesuits, to  
keep up their Interest in this Nation. And consider-  
ing the Nature of the Fact, and the Countenance  
and Contrivances of the then Authority in favour  
of it, this Evidence must pass for valid, and is as  
much as can in reason be desir'd of us. But I  
come, first, to mark with attention his own wel-  
ob soniso vols d'isord bns s'nt n' avoid soniso  
**II.** To consider the Circumstances the Pretender  
is in, and the sure and inevitable Consequences of  
receiving him, and living under his Government.  
And that I shall urge as a reasonable, and made  
lately a Legal Bar to his Pretensions, tho' his Birth  
were Royal. And here, if we were to represent to  
our Imaginations the blackest Scene of Horror and  
Confusion that has ever in former Ages appear'd in  
the World, or in the later Ages, which in Cruelty  
have outrun the former, this would be but a faint,  
but a very faint Resemblance of what it might  
most reasonably be expected, would prove the Con-  
sequences of receiving this Pretender, and living un-  
der his Government. For such is his Religion, such  
his Education has been, and such are the Principles  
he has imbib'd originally, that no Peace, nor Secu-  
rity,

tary, nor common Comfort of Life can be expected under him, but a meer Arbitrary Lawles Sway, Sacrificing without Equity or Conscience whoever of his Subjects he pleases, and whenever his own insatiable Thirst of Blood, or some other as dishonourable Ends, shall require the removal of them. A Religion he professes, of whose Charity and Compassion there are yet remaining in this Land but too many deplorable Examples; a Religion that drives Men to this direful Extreme, either to lose their Integrity, or their Lives; either Mens Integrity must be lost, by complying with it, or else they are sure to lose their Lives, by standing out against it. For it is a Religion that will allow of no Neuters. The Church of *Rome* is so corrupt and superstitious, that he who has any sincere Desire of saving his Soul, can never submit to it. And therefore it should be hop'd that they would give a Latitude and Indulgence, where there's so great occasion for them. But they can never be brought to this; and it is their Interest, I must confess, to refuse it, since no Man fusi would so abuse his Liberty as to embrake that Religion, if he had freedom given him to choose any other. Force and Persecution are what have more encreas'd the Bounds of the *Romish* Church, than Truth and Reason. And we may be assur'd, that they will never be persuaded to make use of other Instruments to propagate their Faith, when they have already so successfully try'd the Strength of these. Nothing is to be look'd for from a Prince of the *Papal* Communion but Bloodshed and Slaughter, if we will not go over to that Communion our selves. This most Pure and Primitive Church, whereof the good Providence of God hath made us Members, would be soon chang'd from its present

present Splendour and Beauty, into vile Disorder and Confusion; its holy Discipline and Laws would be rudely violated; and they that should have the Courage to profess themselves her Children, would certainly be expos'd to all the Sufferings that these barbarous and bloody-minded Men could contrive to inflict upon them. We once were very near Destruction from these Enemies, and escap'd but by the extraordinary help and assistance of Almighty God. And the Prospect then was so very terrible, that the Wisdom of the Nation has since enacted, That none of the *Pagan Religion* should ever sit upon our Throne, which is no more than to erect a Fence for the Vineyard of God, that the Wild Boar out of the Woods should not spoil it; it is no more than to protect our Religious and Civil Rights, and all that is Dear and Valuable to us, by making the most effectual Provision for their future Settlement and Security. Except we had taken those Measures, we had been constantly laid open to the Attaques and Attempts of *Pagan*, and could have had no Hopes of Relief in our necessities, but by the intercessions Interposition of Heaven, but "as it is impossible to rely upon Heaven without the application of Means that are the proper to our purpose. How unthankable Return had we made to the Divine Goodness in rescuing us from Extremity from danger, if the Hand had not been thus improvid, and we had neglected to follow the Steps that he by his wonderful and mysterious Deliberations had mark'd yet supremely before us? When God delivers us from one Hazard, are we not for further Experiment of his Goodness to bring our selves voluntarily and pre-meditately into another. That is the highest degree of Infatuation and Insolence; and it argues no very infen-

incredible of the Benefits we receive, when we are careless and wanting to our selves in the Preservation of it. It cannot, I think, be made consistent with our Notions of the Goodness and Mercy of the Supreme Being, that he should fix us so unalterably and indispensably to one Family of Men for our Governors, as that rather than deviate the least from it, we should be oblig'd to submit to their Authority, even when we see it arm'd only against us, and threatening us with utter Extirpation, or extremest Misery. Could it ever enter into the Thoughts of any sober Person, That when we are establish'd in Peace and Safety, and have nothing almost that we can wish for, it will be our Duty to put our selves into a State of Persecution and Distress, from no other Cause, and upon no other Design but to favour the Interest of those who are posseis'd, as we imagine, by Descent, of a better Title? It is hard if God should not have left every Nation so much Liberty as is necessary to their Safety, and harder to prove he has abridg'd us of it. So that there can be no question but the Sense of apparent and imminent Adversity will warrant the Legislature of any People to provide against it. And that's what is done in this Case. Out of a firm Persuasion, and after sure Experience of the mischievous Effects of a *Popish* Government, our Superiours, who have it in their Power to make such Laws as shall appear necessary for the Publick Good have thought fit to exclude all of that Communion from Reigning over us, setting the Succession in the *Protestant* Line. And they who are hearty in the Reformation Interest, and have a hearty Abhorrence and Detestation of *Popery*, cannot but believe that this was a very wise and necessary Law, and consequently cannot but wish and Endeavour

endeavour the Perpetuity of it. But besides the Religion of the Pretender, which is both a reasonable and legal Obstruction to him, his Education and Principles it is to be presump'd are such as render him greatly obnoxious. He has had his Education under a Tyrannical and Arbitrary Power, and may be well concluded to have imbib'd the Principles of that Court, which has afforded him Protection. Therefore if we would guess what the Nature of his Government would be, if receiv'd amongst us, we may see a lively Representation of it in the miserable Estate of the Protestants within the Dominions of the French King; and that I am sure can be no agreeable Contemplation. They are persecuted after the most inhumane manner, and forc'd from their Native Country for refuge. This would it be with us, our Estates and Liberties entirely lost; we should be glad to save our Lives by fleeing out of the Kingdom, from the Malice of a Prince that would not fail to destroy us, if we continu'd longer in it. And those who could come into Popery, yet may find enough to discourage them from so disadvantageous a Revolution, if they remember that Tyranny is annex'd inseparably to it, which is a Condition that must ill relish with Men that have a keen sense of Honour, or that are act'd by the influence of Self-preservation. Now upon this view of our Affairs, tho' the Birth of the Pretender were Royal, we might venture in our own defence to oppose his Admission to the Government as our Publick and Moral Enemy: And what we might do without the Law, we are oblig'd in Duty to do, by Virtue of it. The Consequences of allowing him the Power over us, are so fatal, that if God has left us any Liberty to consult our own Security, we shall be most remiss and

and inexcusable in not employing it very vigorously against him. For by tame Submission to his Authority we shew the greatest Contempt imaginable of the Blessings that the Almighty has bestow'd upon us. He has given us a Holy and Undefil'd Religion; and out of the very Fire of Destruction, out of the very Filth and Abomination of Corruption he has wonderfully restor'd us to a Soundness and Purity that are the nearest Primitive. He has manifested his Love and Approbation of our Worship, by coming to our relief, when these same Enemies and others with them had reduc'd us to the last Extremities. And shall we do that our selves which it is the chief Purpose and Intention of our forefet Foes to do for us, and which they had surely done, except God had appear'd by his irresistible Strength and Arm against them? Shall we offer that Affront to Heaven, as not to think the Faith worth preserving and defending, which he once shew'd such a tender Care and Concern for, as by many extraordinary and unusual Providences to rescue it from the brink of Ruin, and disappoint the united Force and Contrivances of its most malicious Adversaries? This is rude and disrespectful to God, as can be imagin'd. It will be a better way of acknowledging his Kindness to resolve stedfastly to pursue such Measures as shall appear the most probable to continue inviolable the Advantages of it to our selves, and convey 'em securely down to our Posterity; that so all who see his glorious Works of Mercy and Compassion, may be excited to praise him for them. Therefore we have the greatest reason in the World to use our utmost Efforts to oppose the Pretender and his Abettors, since we thereby declare the Value we have for those inestimable Benefits whereof it is his design to

deprive us. But if we give any encouragement to him, we are false to our God, and our Country, and deserve eternal Reproach and Infamy. And I cannot but believe that those of Her Majesty's Subjects, who are aiding or assisting to these Pretensions, will be branded by impartial Posterity with those Names that they would now fix upon other People, and look as black in the Annals of Time as any other Traitors and Rebels that are record'd in them. But,

III. There are yet remaining some Considerations that ought, I think, very much to raise our Indignation and Resentment against the Pretender. He stands attainted in our Law of High Treason, and is confess'd by the unanimous sense of the whole Kingdom to be a bold and incorrigible Impostor, whom no Love for his native Country, no Motives of Duty and Obedience to his rightful Sovereign, can reclaim or conquer; but he still persists in his Hostility and Enmity, and with the Forces of France would invade the Dominions that are most justly subject already to their proper Prince, and are unmindful of their own Peace and Welfare if they contrive or consent to change. With what Patience can we reflect on these Circumstances of Perfidy and Inhumanity, of Contempt and Ignominy? What are we at last, and where's our Honour, that a Traitor should be suffer'd to govern us? Or what must be either the Insolence of this Pretender, that would come without Encouragement, or the wretched Ingratitude and Impiety of some of our own Nation, that could dare to give him any? What can be such a Blemish to the Laws and Wisdom of our Country, as to have him for our King who was condemn'd for a Traitor, to have him

him have the Disposal of other Mens Lives, who in the Eye of the Law has forfeited his own? Sure the Reputation of our Wisdom and Bravery are too much concern'd ever to admit of this! How will our Neighbours, how will all the World reproach us for it, and who will pity us when we groan under the Burthen that we were willing to take upon us, tho' we were fore-warn'd and apprehensive of the Consequences? Our Liberty is what we are wont to boast of: But how unjustly for ever afterwards shall we dare to mention it, when we have submitted our Necks to the Yoke that the French Monarch has fitted for us, and servilely oblig'd us to submit to wear it? The late King William, of Glorious and Happy Memory, thought the Proclaiming of the Pretended Prince such a vile Indignity and Dishonour to the Nation as was intolerable. His Words to this purpose are remarkable, and the more so, because they are the last He spoke from the Throne; *The owning and setting up the Pretended Prince of Wales for King of England, is not only the highest Injury offered to Me and the whole Nation, but does so nearly concern every Man, who has a regard for the Protestant Religion, or the present and future Quiet and Happiness of your Country;* that I need not press you to say it seriously to Heart, and to consider what further effectual Means may be us'd for securing the Succession of the Crown in the Protestant Line, and extinguishing the Hopes of all Pretenders, and their open and secret Abettors. And our Representatives sitting at that time in Parliament, were altogether of the same Sentiments in this Affair with the King, and came to this unanimous Resolution, *That an Humble Address be preferr'd to his Majesty, that he will be Graciously pleas'd to take care that it be an Article of the several*

Treaties of Alliance with His Majesty and other Potentates; that no Peace be made with France until His Majesty and the Nation have Reparation for the great Indignity offer'd by the French King, in owning and declaring the Pretended Prince of Wales King of England, Scotland and Ireland. This Indignation of both Prince and People was but suitable to the Greatness of the Provocation. The Affront is still the same to Her present Majesty, and to the whole Kingdom, as it was then. And Her present Majesty and the whole Kingdom have publickly profess'd the same just Abhorrence and Detestation of it. Therefore let our Concern bear proportion with others, and let us for the Honour of the British Name, for the Safety and Security of our Lives and Fortunes, for the Defence of our most Holy Faith in its now Establish'd Perfection and Simplicity; let us for the sake of all these dear and valuable Interests proclaim to all Men our utter Indignation and Resentment of the Proceedings of the Pretender, and of that haughty Monarch that supports him. It ought also to heighten our Displeasure and Anger, that the Invasion was intended to be accomplish'd by a Force so inconsiderable; I am sure if they had remember'd some late Instances of our Valour, or the formidable Figure we have always made in Europe, they could not have hop'd to conquer us with Five Thousand Men. So that here are all the provoking Circumstances in this Attempt that could be industriously plac'd to it; a Traitor pretending to become our King, and prosecuting those unreasonable Pretensions by open Force and Hostility; and that with the assistance of France; and France to cast a Reproach upon us, intending to subdue a People of approv'd Spirit and Martial Dispositions, with that contemptible

fible number of Men, as could not quell any ordinary Insurrection of a fierce and ungovernable Faction. These are Considerations that ought very much to raise our Indignation and Resentment, and cannot fail of being effectual to that end, if we apply them to it. Having thus stated the Case of the Pretender, and examin'd into every Particular as largely as the Time will allow, I hope there will be no need of speaking long to the fourth Head, which was,

IV. To press you from all these Arguments to be very Zealous and Undaunted in your respective Stations to oppose whatever Attempts may be made, and from whatever Hands they come, upon our present most Excellent Constitution and Government. It is owing to this Government that we are protected in all our just Rights, and have all our Grievances carefully redress'd. The happy and flourishing Condition of the Church of *England*, the Glory of the whole Earth, and the most Reform'd and Orthodox of all other Churches, is the effect of the Care and Wisdom of our Government, which has guarded it with Laws, and daily resists the Attempts of Profaneness and Atheism, of Heresie and Schism to repeal those Laws. But Q! May they never be repeal'd! And we are assur'd, that during the present Protestant Administration they never will. By the Protestant Succession we can enlarge our Prospect, and please our selves with the comfortable Scene of happy Days to our Holy Church in future Generations, when she shall triumph over the Malice and Hatred of her Enemies, and appear Victorious over all Opposers. Great are the Advantages that we have lately receiv'd, and the Royal Munificence gives us hopes of greater; Methods

Methods can no sooner be propos'd for the Ease and Relief of the Clergy (wherein as much as in any one thing we have been hitherto deficient) but the Parliament is ready to concur in them, and is glad to receive them. That old and (but to Her Majesty) incurable Grief of First Fruits and Tenth's deducted out of Livings, where the whole Maintenance was insufficient, is now entirely heald; and it is at this time under the Consideration of the Honourable House of Commons, how to do the Clergy some further Service, and deliver them from several unnecessary Burthens that have lain long upon them. And sure then all the Lovers of our S<sup>t</sup>on must heartily wish Prosperity to so Excellent and Wise a Government. And they who cannot agree with us in those Wishes, are justly to be suspected to differ from us in the Foundation of them. Even they who set up separate Congregations, and break the Peace of the Church, and diminish its Authority, upon Causes which themselves own unneccesary, dispensing with the obligation to them as opportunity requires, are yet so mildly treated as to enjoy (and may that Enjoyment be perpetual to them) their Liberty of Conscience free from unchristian Persecution and Violence. And in short, all Ranks and Orders of Men, of whatever sort or Denomination, are suffer'd to live peaceably and quietly, and no Injustice or Hardship is offer'd them. Wherefore it is apparently the Interest as well as the indispensable Duty of all Men, to preserve the present Frame and Constitution of our Government from whatever Attempts shall be made against it. There's no Hazard that we can run by our Zeal for the Government, but we are certain to reap plentiful Returns of our Labour by the Peace and Tranquility we are

are to enjoy under it. But to favour the Cause of Popery, or of any Pretenders in opposition to the undoubted and Legal Title of the Queen, is, besides the Folly and Ingratitude of it, highly disadvantageous and detrimental in all respects to us. For examine the various Methods of Publick Management abroad, and none you'll find is preferable to our own ; none affords that Peace and Happiness to private Men, nor that sett'd Security and Establishment to publick Societies of Men. Let us all therefore in grateful Acknowledgement of the Care and Solicitude of Her Majesty to make us Happy, contribute the utmost that in us lies to render Her Person safe, and Her Government easie ; and to diminish, as much as may be, the Difficulties of Her Reign, which arise chiefly from our Divisions and Jealousies of each other. Let us judge Her Interest and Honour inseparable from our own. And if we are thus Faithful to the Government, we need fear no Endeavours of our Adversaries to disturb it. All their Hopes of Success are from our Heats and Animosities amongst our selves ; but would we lay aside those, and unite heartily against the Common Enemy, we are a Strength sufficient and superior to him.

May the Divine Spirit dispose us to see and consider the Things belonging to our true Interest and Safety ; and may we all be taught by that Holy Spirit to continue firm and immoveable in our Adherence to the present most Legal and most Merciful Government, against the violent Rage and Opposition of wicked Men to confound and extirpate it ; and may all the Queen's Enemies be cloath'd with Shame and Confusion, but upon Her own, and upon Her Protestant Successors Heads, may the Crown for

for ever flourish, to the perpetual Joy and Comfort of all good People in this World, and to the bringing both themselves and us to Eternal Happiness and Felicity in the World to come.

*Which God grant, &c.*



At the bottom of the page, there is a faint watermark or impression of the Royal Coat of Arms of England, which typically depicts a lion standing on a shield with a cross, holding a sword and a small book.

W<sup>m</sup> the Divine Spirit guide us to the true and certain  
way to salvation or our souls against Hell and  
hellish torment. To the honour and glory of God  
the Father, and his Son Jesus Christ, and to the  
holy Ghost, who guides us to salvation; and to the  
common benefit of all men, we beseech you to accept  
of us this our humble offering. Amen.

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